

*Abbasid-period documents from the Arslan family
register*

Alexander Hourani

13-18 February 2026

1. Description of the Arslan family register

§ 1.1. Raslan is the original name, not Arslan:

§ 1.2. The Arslan family:

§ 1.3. Documents composing the registers:

AR 1 (pp. 13-42): 2 Shaaban 141 H., al-Ma'arras. It was copied into AR 12. The original doesn't exist now.

AR 2 (pp. 43-49): Safar 190 H., Beirut. It was copied into AR 12. The original doesn't exist now.

AR 3 (pp. 51-60): Monday 4 Shaaban 253 H., Beirut. It was copied into AR 12. The original doesn't exist now.

AR 4 (pp. 61-65): 10 Shawwal 269 H., Damascus. It was copied into AR 12. The original doesn't exist now.

AR 5 (pp. 67-69): Saturday 11 Shaaban 303 H., Damascus. It was copied into AR 12. The original doesn't exist now.

AR 6 (pp. 71-77): Friday 26 Rajab 363 H., Sidon. It was copied into AR 12. The original doesn't exist now.

AR 7 (pp. 79-93): Monday 12 Jumada 1st 453 H., Damascus. It was copied into AR 12. The original doesn't exist now.

AR 8 (pp. 95-100): Tuesday 28 Rabi 1st 503 H., Beirut. It was copied into AR 12. The original doesn't exist now.

AR 9 (p. 101): Friday 1 Safar 504 H., Damascus. It was copied into AR 12. The original doesn't exist now.

AR 10 (p. 103): Tuesday 4 Jumada 1st 575 H., Damascus. It was copied into AR 12. The original doesn't exist now.

AR 11 (p. 104): 504 H., Damascus. It was copied into AR 12. The original doesn't exist now.

AR 12 (pp. 11-108): Rajab 575 H., Damascus. The scribe is 'Imād al-Dīn Muḥammad al-Iṣbahānī. It was copied into AR 19. It existed in 1859, but doesn't exist now.

AR 13 (pp. 109-112): Sunday 23 Jumada 670 H., Damascus. It was copied into AR 19. It existed in 1859, but doesn't exist now.

AR 14 (pp. 113-117): Saturday 16 Safar 714 H., Damascus. It was copied into AR 19. It existed in 1859, but doesn't exist now.

AR 15 (pp. 119-122): Sunday 9 Dhulhijjah 783 H., Damascus. It was copied into AR 19. It existed in 1859, but doesn't exist now.

AR 16 (pp. 123-129): Wednesday 16 Ramadan 833 H., Damascus. It was copied into AR 19. It existed in 1859, but doesn't exist now.

AR 17 (pp. 131-135): Monday 3 Muharram 926 H., Damascus. It was copied into AR 19. It existed in 1859, but doesn't exist now.

AR 18 (pp. 137-142): 9 Safar 1012 H., Damascus. It was copied into AR 19. It existed in 1859, but doesn't exist now.

AR 19 (pp. 11-159): Thursday 16 Rajab 1095 H., Damascus. The scribe is Faḏl Allāh al-Uṣṭuwānī. 3 copies of it were made. Only one copy exists now.

AR 20 (pp. 161-175): Thursday 22 Muharram 1147 H., Tripoli. It exists now.

AR 21 (pp. 177-184): 25 Muharram 1211 H., Beirut. It exists now.

AR 22 (pp. 185-212): Thursday 11 Dhulqi'dah 1313 H., Mount Lebanon. It exists now.

AR 23 (pp. 213-250): Friday 4 December 1998, Beirut. It exists now.

§ 1.4. Works where the register was quoted:

2. Abbasid documents from the register:

§ 2.1. AR 1:

بسم الله الرحمن الرحيم و صلى الله على نبينا و سيدنا و شفيعنا محمد بن عبد الله و سلم تسليما

اما بعد حضر الى الامير المنذر و اخوه الامير ارسلان ولدا الامير مالك ابن الامير بركات المنذرى و طلب منى ان اكتب لهما وفياء ابايهم فى رق ليحفظاه عندهما خوفا من حوادث الزمان و تحفظا من السهو و النسيان لانهما قد عزموا على الرحيل الى جبال بيروت بامر امير المومنين المنصور فاستشهدت من حضر

فحدثنى داود بن المظفر بن زياد التنوخى عن ابيه عن جده قال : اخبرنى سعيد بن عمر التنوخى و كان ممن حضر فتوح الشام قال :

لما قدم خالد ابن الوليد المخزومى سيف الله من بلاد العراق قدم معه الامير عون ابن الملك المنذر المغرور ابن الملك النعمان ابى قابوس و ان الامير عون حضر مع المسلمين فتح بصرى و ظهرت بها شجاعته و انه قتل بواقعة اجنادين من جرح اصابه باخر يوم من المصاف فتوفى منه بعد ايام قلائل فحزن عليه اهله و لحم و خالد و امراء الاسلام كثيرا لانه كان فارسا من فرسان العرب رحمه الله

قال :

و ان الامير عون كان له ولدين الامير مسعود و هو المشهور بقحطان و الامير عمرو فكان الامير على لحم بعده الامير مسعود

و اخبرنى رضوان بن هلال اللخمى عن غلاب بن هاشم التنوخى عن ابيه قال : حكى لى رافع بن عميرة الطائى قال :

قدم معنا من الحيرة الامير عون بن المنذر بن النعمان بن ما السما فلم ارى اشد منه صبورا على السفر فلما قاتلنا علوج الروم على بصرى رأيت منه من الشجاعة ما لم اره من احد ثم حضر معنا رحمه الله واقعة اجنادين و جرح فى صدره فتوفى بعد ايام و توليت بنفسى دفنه رحمه الله

و حدثني همام بن رفاعه الطائي عن شديد بن اوس قال : اخبرني سليمان بن قيس النخعي قال لي عوف بن مالك الاشجعي :

استشهد الامير عون ابن الملك المنذر الذي سمته العرب المغرور ابن الملك النعمان ابي قابوس ممدوح نابغة بني ذبيان الذي يقول فيه :

و ان يهلك ابو قابوس يهلك ربيع الناس و الشهر الحرام

و هو قاتل عبيد بن الابرص العامري داهية العرب و هو ابن الملك المنذر ابن الملك المنذر بن ما السما في اجنادين
فصار امير لحم بعده ولده الامير مسعود و هو من اشد شجعان العرب حضر فتح دمشق و هو اول من دخلها من
الثقب الذي ثقبه توشا بن مرقش و فتح باب شرقي لخالد بن الوليد حتى دخلت جيوش المسلمين منه ثم حضر
واقعة مرج الدبياج فوالله لقد قاتل هو و من معه من لحم و جذام و كانوا زها الف و خمسمائة فارس قتالا شديدا
و صبروا صبرا حسنا

و اخبرني همام ابن رفاعه المذكور قال : اخبرني قيس بن مروان عن شديد بن عدى التنوخي بمثلما روى عن عوف قال :

و ان الامير مسعود و اخاه عمرو حضرا فتح بيت المقدس و قابلا بفتحه امير المؤمنين عمر بن الخطاب فانحظ
منهما و مما بلغه من شجاعة الامير مسعود و امر ابا عبيدة بانه متى فتح الله عليه المعرة و بلادها يضعه باهله و
قبايله بها و ان الامير مسعود لما تم فتح بيت المقدس سار مع ابي عبيدة لفتح حلب و الامير عمرو و ابن عمه همام
ابن الامير عامر ابن الملك المنذر سارا باهلهمما و جمع كبير من لحم و جذام مع عمرو بن العاص السهمي لفتح
قيسارية فلما تم فتحها اراد الامير عمرو ان يلحق باخيه فمنعه عمرو ثم اخذه معه لفتح مصر و توطن هنالك

و اخبرني جابر بن هاني بن زيد بن عبيد التنوخي عن ابيه عن جده قال : اخبرني كعب بن ضمرة الضمري قال :

لما ارسلني الامير ابو عبيدة بن الجراح امين الامة لكشف امر بوقنا صاحب حلب سار معي ابو النعمان مسعود بن
عون اللخمي المنذري بجماعة من لحم و حضر معي حرب قنسرين فرايت منه شجاعة عجيبة لم ارها من غيره في
ذلك اليوم على شدة من العدو

قال :

و لما نصرنا الله على الكفار و فتحنا حلب و طلب ابو الهول من عبيدة رجالا اشدا يصعد بهم الى القلعة كان اول
من قال انا الامير مسعود و صعد مع ابي الهول الى القلعة بجماعة من قومه

قال :

و لما تم فتح حلب ارسله ابو عبيدة فى اول جيش ارسل لغزو الروم بانطاكية و فتحها

قال :

و لما تم فتح الشام اقام باهله فى بلاد المعرة الذى اختارها له امير المؤمنين

و حدثنى عبد القادر بن عقيل بن تامر المعرى قال : اخبرنى والدى عن ابيه قال :

لما توفى الامير مسعود بن عون تولى امانة لخم بعده ولده الامير المنذر الملقب بالتنوخى فاكثر الغزو و بلغ شهرة عظيمة

قال :

و كان الامير المنذر اصغر من اخيه الامير النعمان سنا انما كان انجب منه

قال :

و ان الامير مسعود توفى فى سنة خمس و اربعين للهجرة و حضرت رحمه الله و كان شاعرا ليبييا من اكرم الناس و اعقلهم

و اخبرنى ابو عمرو بن حاتم اللخمى و ابو الجماهر السمط بن الهيثم اللخمى قالا : حدثنا ابو الميمون راشد بن سهل اللخمى و كان من المعمرين و اهل الصلاح و الدين قال :

حضرت وفاة الامير مسعود بن الامير عون و انا ابن ثمان عشر سنة فوالله لم ارى على لخم اشد من ذلك اليوم

قال :

و لما توفى اقامت لخم اميرا عليها ولده الامير المنذر لنجابتة و فراسته

قال :

و انا احسب وفاته فأرى انه توفى فى سنة الخمس و اربعين للهجرة

و اخبرني سهل بن مسلم اللخمي عن زيد الكلابي عن عروة بن هشام الجذامي بمثلما حدثني به ابو عمرو و زاد :

ان الامير المنذر لما تولى الامارة بلغت غزواته اقاصى بلاد الروم

و اخبرني سهيل بن كرب و المغيرة بن عمران اللخميان عن ابي بكر بن صالح بن كلاب التنوخي و ابو سلامة بن عبدان الكلابي و طلحة الجذامي عن رفاعة بن قلامة التنوخي و اوس بن صفوان عن سهيل بن الوليد الجذامي عن القاسم بن طاهر اللخمي و مصعب بن جبير الداري و عمرو بن ابي الافرش و طاهر بن المريط قالوا :

ان الامير النعمان ابن الامير مسعود توفي في سنة اربع و ستين و انه كان صاحب شجاعة و اقدام و ان اخاه الامير المنذر التنوخي كانت وفاته في سنة ثمان و سبعين و عمره ثمان و ستون سنة او دونها و ولي امارة لحم بعده ولده الامير بركات و توفي الامير بركات بعد وفاة ابيه بثمان و عشرين سنة و صار امير لحم بعده ولده الامير مالك و هو اكبر من الامير قابوس سنا

و هذا مما ادركته انا و اكثر اهل المعرفة

و الامير مالك هو الذي بايع للعباسيين و قاتله مروان بن محمد الاموي ثم سار الى عبد الله بن علي العباسي و حضر معه حرب نحر الزاب بين الموصل و اربيل و انحط عبد الله منه و ولاه المعرفة و بلادها و توفي الامير مالك في سنة مائة و اربع و ثلاثين في جمادى الاولى و عمره ثمان و ستون سنة و صلى عليه الفقير رحمه و كان ذا شجاعة عاقلا و ولد له الامير حسان و الامير النعمان و الامير المنذر و الامير عبد الملك و الامير ارسلان

فالامير حسان توفي قبل وفاة والده بثمان سنين رحمه الله و ولد الامير خالدا و كان رحمه الله نجيبا حسن الذكا

اما الامير النعمان و هو الذي صار امير لحم بعد والده توفي في سنة مائة و تسع و ثلاثين و صليت عليه و حضرت جنازته و كان من اعلى الناس هممة صديقاً لى و كان يعجبني عقله و ادراكه و ولد الامير عبد الله و تولى الامارة بعده اخوه الامير المنذر

و الامير عبد الملك توفي في سنة مائة و سبع و ثلاثين و دفناه عندنا في المعرة و لم ارى احلم منه و ولد له الامير فوارس

فهذا ما ثبت عندى و حفظته بالرواية الصحيحة المتواترة و شاهدته كتبه هنا

ثم و طلب منى الامير المنذر و اخوه الامير ارسلان ان ابين لهما ايضاً نسب الملك المنذر ابن الملك النعمان و هو مما متواتر و حدثنى به غير واحد عن الملك المنذر الذى لقبته العرب المغرور ابن الملك النعمان و هو ابو قابوس ابن الملك المنذر ابن الملك المنذر و هو ابن ما السما ماريه ابنة ربيعة التغلبى اخت كليب و المهلهل لقبته لذلك لصفها نسبها او لنقا لوئها ابن الملك امرء القيس ابن الملك النعمان الاعور و هو الذى تزهد و ترك الملك ابن الملك امرء القيس ابن الامير النعمان ابن الملك عمرو ابن الملك امرء القيس ابن الملك عمرو و هو ابن اخت جذيمة الابرش الذى زوجها من ابيه عدى حتى يملك لخم و الملك عمرو هو الذى اختطفته الجن و لقيه مالك و عقيل ابنا خارجة و هما ندبما جذيمة الذى يضرب بهما المثل اقترحا عليه المنادمة لما اتيا له بابن اخته المذكور و بقيا بمنادمتيه اربعين عاماً و عدى هو بن نصر بن ربيعة بن المنذر بن تميم بن عمرو بن سعد بن زميل بن الحارث بن زيد بن الحارث بن اياد بن نصر بن فهم بن عامر بن زهير بن مالك بن جزيلة بن مالك و هو لخم بن عدى بن عمرو بن عبد شمس و هو سبا بن يشجب بن يعرب بن قحطان جد العرب العربا

فهذا ما رويناه من نسبهم و الله اعلم

كتبه الفقيه محسن بن حسين بن زيد الطائى متولى فصل الدعاوى بين المسلمين نيابته عن امير المؤمنين في مدينة المعرة

و شهد :

على بن رفاعة المعرى

و سليمان بن فضالة بن عميرة المعرى الطائى

و مسلم بن عدى بن قاسط التغلبى

و يزيد بن سالم الكلابى

و حزام بن منذر الكلابي

و نصر بن راشد بن طالب التنوخي

و اسحق بن ميمون

و ابو حذيفة بن هشام

و ابو الوليد راشد بن رباح بن حراش اللخمي

و جذيلة بن مسعدة بن دحثة اللخمي

و كتب في اليوم الثاني من شعبان سنة مائة و احدى و اربعين

Translation

In the name of God the merciful, and may God praises our prophet and lord and intercessor Muḥammad ibn ‘Abd Allāh and be content of him

After that, to me came emir al-Mundīr and his brother emir Arslān the two sons of emir Mālīk son of emir Barakāt al-Mundīrī and asked from me to write to them the deaths of their father in a parchment, so that they preserve it, fearing the events of time and being precautionous of missing and forgetting, because they have decided to leave to the mountains of Beirut by order of the Emir of the Faithfuls al-Manṣūr. Therefore, I asked the testimony of those who were present.

Dāwud ibn al-Muẓaffar ibn Ziyād al-Tanūxī narrated to me, from his father, from his grandfather, who said: Sa‘īd ibn ‘Umar al-Tanūxī, who was present during the conquests of the Sham, said:

When Xālid ibn al-Walīd al-Maxzūmī the Sword of God came from the land of Irak, emir ‘Awn son of king al-Mundīr al-Maḡrūr son of king

al-Nu‘mān Abū Qābūs came with him. Emir ‘Awn was present with the Muslims at the conquest of Bostra, and his courage appeared there. He was killed at the battle of Ajnādīn, from a wound he received in the last day of battle, and he died from it after few days; therefore, his family, the Lakhmids, Xālid and the emirs of Islam were saddened on his account because he was one of the knights of the Arabs, may God mercy him.

He said:

Emir ‘Awn had two sons emir Mas‘ūd, known as Qaḥṭān, and emir ‘Amr. The emir of the Lakhmids after him became emir Mas‘ūd.

Raẓwān ibn Hilāl al-Laxmī told me, from Ğallāb ibn Hāšim al-Tanūxī, from his father, who said: Rāfi‘ ibn ‘Umayrah al-Ṭā’ī said:

Emir ‘Awn ibn al-Mundir ibn al-Nu‘mān ibn Mā’ al-Samā’ came with us from Hirah. I never saw anyone more enduring than him in traveling. When we fought the non-Arab Romans at Bostra, I saw in him courage that I haven’t seen in anybody. Then he attended with us – may God mercy him – the battle of Ajnādīn and he was wounded in his chest, therefore he died after days, and I buried him by myself – God may mercy him.

Hammām ibn Rifā‘ah al-Ṭā’ī narrated to me, from Šadīd ibn Aws, who said: Sulaymān ibn Qays told me: ‘Awf ibn Mālik al-Ašja’ī said to me:

Emir ‘Awn, son of king al-Mundir called al-Mağrūr by the Arabs, son of king al-Nu‘mān Abū Qābūs, praised by al-Nābiğah of Banū Ḍubyān who say about him:

if Abū Qābūs dies, rain spring of humans and the forbidden month will disappear,

and he killed ‘Abīd ibn al-Abraš al-‘Āmirī the most cunning man among the Arabs, and he is the son of king al-Mundir son of king al-Mundir ibn Mā’ al-Samā’, was martyred in Ajnādīn. Therefore, his son emir Mas‘ūd became the emir of the Lakhmids after him, who was

one of the most courageous among the Arabs. He attended the conquest of Damascus. He was the first one to enter from the hole pierced by Tūsā ibn Marqaš and he opened Bāb Šarqī to Xālīd ibn al-Walīd so that the armies of the Muslims entered from it. Then he attended the battle of Marj al-Dībāj, and, by God, he and the Lahmids and the Judhamids, who were with him and were around 1500 knights, fought intensely and endured very well.

And the mentioned Hammām ibn Rifā‘ah told me saying: Qays ibn Marwān told me, from Šadīd ibn ‘Adiy al-Tanūxī, something similar to what was narrated from ‘Awf, saying:

Emir Mas‘ūd and his brother ‘Amr attended the conquest of Bayt al-Maqdis and they met the Emir of the Faithfuls ‘Umar ibn al-Xaṭṭāb, who was delighted with them and with the courage of emir Mas‘ūd, and he ordered Abū ‘Ubaydah that, if God makes him conquer al-Ma‘arraḥ and its territory, he should place him there with his family and tribes. When the conquest of Bayt al-Maqdis was completed, emir Mas‘ūd went with Abū ‘Ubaydah to conquer Aleppo. Emir ‘Amr and his cousin Hammām son of emir ‘Āmir son of king al-Mundīr went with their families and a great crowd of Lakhmids and Judhamids with ‘Amr ibn al-‘Āṣ al-Sahmī to conquer Caesarea, and when it was conquered, emir ‘Amr want to join his brother, but ‘Amr forbade him, then took him with him to conquer Egypt, where he settled.

Jābir ibn Hānī’ ibn Zayd ibn ‘Ubayd al-Tanūxī told me, from his father, from his grandfather, saying: Ka‘b ibn Žamrah al-Žamrī said:

When emir Abū ‘Ubaydah ibn al-Jarrāḥ the Trusty of the Nation sent me to find about Būqnā the governor of Aleppo, Abū al-Nu‘mān Mas‘ūd ibn ‘Awn al-Laxmī al-Mundīrī went with me with a crowd of Lakhmids, and he attended with me the battle of Qinnisrīn. I saw in him a marvelous courage that I haven’t seen in someone else during this day, despite the enemy’s great strength.

He said:

When God made us victorious over the Infidels and we conquered Aleppo, and when Abū al-Hawl asked from [Abū] ‘Ubaydah strong

men to mount with them up to the castle, emir Mas‘ūd was the first one to say “me” and he ascended with Abū al-Hawl to the Castle with a group from his people.

He said:

When the conquest of Aleppo was completed, Abū ‘Ubaydah sent him in the first army that was sent to raid and conquer Antioch.

He said:

When the conquest of the Sham was completed, he stayed with his family in the territory of al-Ma‘arraḥ, which was chosen to him by the Emir of the Faithfuls.

‘Abd al-Qādir ibn ‘Aqīl ibn Tāmir al-Ma‘arrī said: my father told me, from his father, who said:

When emir Mas ‘ūd ibn ‘Awn died, his son emir al-Mundir known as al-Tanūxī became the emir of the Lakhmids after him. He made many raids and acquired a great fame.

He said:

Emir al-Mundir was younger than his brother emir al-Nu‘mān, but he was more generous than him.

He said:

Emir Mas‘ūd died in the year 45 of the Hijrah and I attended, may God mercy him. He was a shrewd poet and one of the most generous and wisest persons.

Abū ‘Amr ibn Ḥātim al-Laxmī and Abū al-Jumāhir al-Simt ibn al-Haytam al-Laxmī told me saying: Abū al-Maymūn Rāšid ibn Sahl al-Laxmī, who was very old and one of the people of righteousness and law, said:

I attended the death of emir Mas‘ūd son of emir ‘Awn, when I was 18 years old, and by God, I have never seen a graver day on the Lakhmids than that day.

He said:

When he died, the Lakhmids established his son emir al-Mundir as emir on them, for his generosity and knightliness.

He said:

I reckon his death and I think that he died in the year 45 of the Hijrah.

Sahl ibn Muslim al-Laxmī told me, from Zayd al-Kilābī, from ‘Urwah ibn Hišām al-Judāmī, something similar to what Abū ‘Amr narrated to me, and he added:

When emir al-Mundir became emir, his raids reached the farthest parts of the land of the Romans.

Suhayl ibn Karib al-Laxmī and al-Muğīrah ibn ‘Imrān al-Laxmī told me, from Abū Bakr ibn Ṣālīh ibn Kilāb al-Tanūxī and Abū Salāmah ibn ‘Abdān al-Kilābī and Ṭalahah al-Judāmī, from Rifā‘ah ibn Qulāmah al-Tanūxī and Aws ibn Ṣafwān, from Suhayl ibn al-Walīd al-Judāmī, from al-Qāsim ibn Ṭāhir al-Laxmī and Muṣ‘ab ibn Jubayr al-Dārī and ‘Amr ibn Abū al-Afraṣ (?) and Ṭāhir ibn al-Mirbat (?), all of whom said:

Emir al-Nu‘mān son of emir Mas‘ūd died in the year 64. He was courageous. His brother emir al-Mundir al-Tanūxī died in the year 78, aged 68 years or less, and his son emir Barakāt became the emir of the Lakhmids after him. Emir Barakāt died 28 years after his father, and after him, his son Mālik became the emir of the Lakhmids, who is the elder of emir Qābūs.

This is what I and most of the people of al-Ma‘arraḥ were able to know.

Emir Mālik declared the Abbasids as rulers and was fought by Marwān ibn Muḥammad al-Umawī. Then, he went to ‘Abd Allāh ibn ‘Alī al-‘Abbāsī and attended with him the war of the Zab River between Mosul and Irbil, and ‘Abd Allāh was delighted with him and made him the governor of al-Ma‘arraḥ and

its territory. Emir Mālik died in the year 134 in Jumada 1st, aged 68 years, and the humble one prayed over him, [may God} mercy him. He was courageous and wise, and he begot emir Hassān and emir al-Nu‘mān and emir al-Mundīr and emir ‘Abd al-Malik and emir Arslān.

Emir Hassān died 8 years before his father’s death, may God mercy him, and he begot emir Xālid. He was – may God mercy him – generous and very intelligent.

As for emir al-Nu‘mān who became the emir of the Lakhmids after his father, he died in the year 139 and I prayed over him and attended his funeral. He was highly ambitious and a friend of mine, and I liked his mind and comprehension. He begot emir ‘Abd Allāh. After him, emir al-Mundīr became the emir of the Lakhmids.

Emir ‘Abd al-Malik died in the year 137, and we buried him here in al-Ma‘arrāh, and I haven’t seen any one wiser than him. He begot emir Fawāris.

This is what was confirmed to me, and what I conserved through true narrated transmission, and what I witnessed. I wrote it down here.

Then, emir al-Mundīr and his brother emir Arslān asked me to demonstrate to them the genealogy of king al-Mundīr son of king al-Nu‘mān. It is transmitted and various persons have narrated to me that king al-Mundīr known as al-Mağrūr by the Arabs was the son of king al-Nu‘mān Abū Qābūs, son of king al-Mundīr, son of king al-Mundīr, (who is the son of Mā’ al-Samā’ Māriyah daughter of Rabī‘ah al-Tağlibī, sister of Kulayb and al-Muhalhal, – she was called as such because of the purity of he genealogy or because of the clearness of her color), son of king Imru’ al-Qays, son of king al-Nu‘mān al-A‘war, who abandoned the world and the reign, son of king Imru’ al-Qays, son of emir al-Nu‘mān, son of king ‘Amr, son of king Imru’ al-Qays, son of king ‘Amr (the son of the daughter of Jaḏīmah al-Abraš who gave her to his

father ‘Adiy so that he rules the Lakhmids, and king ‘Amr was abducted by the jinns and was met by Mālik and ‘Aqīl the two sons of Xārijah, the two companions of Jaḏīmah, about whom there is a proverb and who proposed to become his companions when they brought him his mentioned nephew and who stayed his companions for 40 years). And ‘Adiy is the son of Naṣr ibn Rabī‘ah ibn al-Mundīr ibn Tamīm ibn ‘Amr ibn Sa‘d ibn Zumayl ibn al-Ḥārīt ibn Iyād ibn Naṣr ibn Fahm ibn ‘Āmir ibn Zuhayr ibn Mālik ibn Jazīlah ibn Mālik (who is Laxm) ibn ‘Adiy ibn ‘Amr ibn ‘Abd Šams (who is Saba’) ibn Yašjub ibn Ya‘rub ibn Qaḥṭān, the ancestor of the Real-Arab Arabs.

This is what we narrated about their genealogy. And God knows the most.

The humble Muḥsin ibn Ḥusayn ibn Zayd al-Ṭā’ī, managing the judgment of litigations between the Muslims on the behalf of the Emir of the Faithfuls in the town of al-Ma‘arraḥ, wrote this.

And witnessed:

‘Alī ibn Rifā‘ah al-Ma‘arrī,
and Sulaymān ibn Fażālah ibn ‘Umayrah al-Ma‘arrī al-Ṭā’ī,
and Muslim ibn ‘Adiy ibn Qāsiṭ al-Taḡlibī,
and Yazīd ibn Sālim al-Kilābī,
and Ḥizām ibn Mundīr al-Kilābī,
and Naṣr ibn Rāšid ibn Ṭālib al-Tanūxī,
and Ishaq ibn Maymūn,
and Abū Ḥuḍayfah ibn Hišām,
and Abū al-Walīd Rāšid ibn Rabāḥ ibn Ḥirāš al-Laxmī,
and Jazīlah ibn Mas‘adah ibn Daḥṭamah (?) al-Laxmī.

Written in the 2nd day of Shaaban, the year 141.

§ 2.2. AR 2:

§ 2.3. AR 3:

§ 2.4. AR 4:

§ 2.5. AR 5:

§ 2.6. AR 6: